

Published monthly by Concordia Publishing House, St. Louis, Mo.

Subscription price, \$2.00 per annum, payable strictly in advance.

In St. Louis, Canada, and in foreign countries, \$2.10.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized October 5, 1918.

THEOLOGICAL MONTHLY.

Published by the

Evangelical Lutheran Synod

of

Missouri, Ohio, and Other States.

Vol. VII. — JANUARY, 1927.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

PROF. W. ARNDT, *Managing Editor pro tem.*, 801 De Mun Ave., St. Louis, Mo.

Items whose authorship is not indicated are by the managing editor
pro tem.

CONTENTS.

	PAGE
Foreword	1
Ex Corde Prayer	3
The Theological Observer	10
Book Review	27

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Jan 27" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

Vol. VII.

JANUARY, 1927.

No. 1.

Foreword.

As the new year is approaching, it is proper that the THEOLOGICAL MONTHLY should for a moment halt in its regular work and consider the whence and whither of its course. In speaking of its past, it will be remembered that the THEOLOGICAL MONTHLY is a continuation of the *Theological Quarterly*, which was founded in 1897 and changed into a monthly in 1920. We may justly say, then, that our journal now is thirty years old and that this is certainly a fitting occasion for a glimpse backward and forward. No one will take it amiss when we say that our periodical has had an illustrious past. While from the very start the whole faculty of Concordia Seminary has been responsible for its contents, its first editor-in-chief was that eminently gifted and learned scholar Dr. A. L. Graebner, who, almost single-handed, wrote the first volumes, the first four embracing 512 pages each, and whose articles embodied many of the results of his exhaustive researches. When toward the end of 1903 illness took the editorial pen out of his hands, Dr. F. Bente, for over a year, in addition to his other duties, attended to the management of the *Quarterly*, whose volumes at that time were 256 pages strong. In 1905 Dr. W. H. T. Dau became a member of the faculty of Concordia Seminary, and having been called as English professor of dogmatics, he, as a matter of course, was entrusted with the editorship of the *Quarterly*. These paragraphs are intended, in a way, as a tribute to the splendid services which Dr. Dau rendered the Lutheran Church as editor of this journal. Immediately when his articles began to appear, it was seen that in him the Church possessed a writer of rare fascination and skill, and throughout Synod commendation of the excellent workmanship exhibited in his literary productions could be heard. His style was not only correct, it was usually highly beautiful and ornate. What was most praiseworthy was, of course, that, as had been the case with his predecessors, the *norma normans* of all Dr. Dau's writing was the Bible and the *norma normata* the Confessions of the Lutheran

Church. There was no compromising with modern error, no striving to please the multitude. The guidance of the Word of God was followed in the presentation and evaluation of past and present religious phenomena, whether friend and foe liked it or not. The range of Dr. Dau's interests was wide, and whether one was interested in exegetical, doctrinal, historical, or practical subjects, one was sure to find in the *Quarterly*, later MONTHLY, something appealing. As was to be expected in a pupil of Luther and Walther, the grand themes of redemption and justification were always in the foreground, and it is significant that the first article which Dr. Dau wrote for the *Quarterly* after he had become its editor-in-chief was a study of the concept of grace. For twenty-one years this man of God was in charge of the *Quarterly* — MONTHLY — and wielded a pen that was as graceful as it was prolific, numberless articles, book reviews, and other items being produced by him. We have no doubt that many of his essays published in this periodical will prove to be of enduring value and will often be referred to by theologians. When Dr. Dau, in the spring of 1926, accepted the call to the presidency of Valparaiso University and relinquished his position both at Concordia Seminary and on the staff of the MONTHLY, all who were interested in the MONTHLY felt that in him this journal was losing a very brilliant and faithful editor-in-chief. The gratitude and good wishes of his former colleagues go out to him as he is now serving the great Head of the Church in administering the affairs of the important Lutheran educational venture at Valparaiso. May his labors as university president be richly blessed!

The aim of the *Quarterly* — MONTHLY — has been to set forth in a style and terminology suitable for theologians the great truths of the Scriptures and to defend them against the respective errors. Whatever it brought in the line of book reviews or discussions of current religious events was all subordinated to that chief aim. The grand purpose lying behind it all was, of course, the spread of the Gospel. Abundant testimony is available that it helped its readers, the clergy, in the discharge of their glorious duties, strengthened their hands in the defense of the teachings of the Lutheran Church, and promoted greater insight into the marvelous mysteries revealed in God's Word. As we are thinking of the future, the editors have no other program to offer than that which was followed during the past thirty years. Exposition of Biblical teaching and the defense of that teaching is always to be the *raison d'être* of this periodical. It will continue

to discuss new religious publications and movements, but with no other design than that of assisting its readers in bringing Christ and His Gospel to sinners. Our journal has no scientific ax to grind. It is not the organ of any particular school of philosophy or theological speculation. While its character is such that it presupposes its readers to be theologically trained, its ultimate aim is altogether practical — the salvation of immortal souls.

When, in keeping with the resolution of the Delegate Synod of 1896, the *Theological Quarterly* was launched, English work in our church-body was still in its infancy. Outside of what was then the English Synod of Missouri, the use of English in the pulpits of our Church was a great rarity. Ministers who possessed some facility in writing and delivering English sermons were looked upon as men of exceptional accomplishments. *Tempora mutantur, et nos mutamur cum illis*. The exception has become the rule. English is fast transplanting German, and soon the man of distinction will be he who still preaches sermons which display correct and idiomatic German diction. Thirty years ago a subsidiary, but very definite aim of the *Quarterly* was to help acquaint its readers with correct English terminology in the discussion of theological subjects. This aim, it is safe to say, no longer looms large in the consciousness of the editors of, and contributors to, the THEOLOGICAL MONTHLY, since English is spoken in practically all the homes of the members of Synod, and our young ministers, on the whole, are ready and skilful in its use, both in their pulpit work and otherwise. But the grand purpose to which the *Quarterly* owed its origin remains, namely, to aid the cause of revealed truth by discussions which will be profitable and instructive to the clergy and assist them in their blessed work. May the great Head of the Church continue to grant this periodical a share, and be it merely a humble one, in the great work of building His holy temple here on earth!

Ex Corde Prayer.

The REV. PAUL LINDEMANN, St. Paul, Minn.

EDITORIAL NOTE. — As the esteemed author states, this article was written with the purpose of creating discussion of a subject which has great practical significance. It is with the same design that we herewith submit it for the perusal of our readers.

I have chosen the subject of "Ex Corde Prayer" for the simple purpose of arousing discussion on a question which to my mind needs ventilation among our clergy. Our church has been termed

"a ritualistic Church," and whereas in a sense this is true, it is not true in a sense which usually makes a ritualistic church, one that is bound to definite customs and forms and is therefore apt to become encased in cold formalism. The Lutheran Church is what, in the vernacular of some writers, is termed "a free Church." The congregation is sovereign, also in the selection and arrangement of its form of service and its order of worship, a fact which also has its discouraging features, evidenced by the large number of hybrid, home-made services in our churches. This subject of public prayer was suggested to us by the question repeatedly asked as to why Lutheran pastors almost invariably read their prayers from a book of forms and do not adapt them to the circumstances of the occasion. Realizing full well the objections to, and the abuses of, so-called "free prayer" as practised in the sectarian churches, we nevertheless feel that in the careful avoidance of the dangers we have gone to the other extreme of almost entirely banishing the original prayers of the pastor from our church services.

In using the term *ex corde*, or "free prayer," or "extemporaneous prayer," we want it plainly understood that we do not mean the impromptu utterance of an unprepared person, but rather a "conceived prayer," which has received suitable premeditation as to its purpose, its substance, and its form.

All true prayers, even those read out of a book, must be in a sense *ex corde* prayers. Any prayer that is not *ex corde*, that is, really an expression of the sentiments of the heart, is an abomination unto the Lord. Every memorized prayer must be *ex corde* if it is to be acceptable unto God. He makes it very plain that the vain repetitions, as practised by the heathen, shall not be heard. It is a subject of the Master's bitter reproach regarding the cold formalism of the Jews: "This people draweth nigh unto Me with their mouth and honoreth Me with their lips, but their hearts are far from Me." Any prayer which is not *ex corde* had best remain unspoken. These are facts which hardly need repetition.

But when we speak of *ex corde* prayers, we have in mind particularly those prayers which are not read from a book, but are spoken from the heart as the occasion warrants and circumstances call for.

If any person, in any calling, has full reason to be fervent and incessant in prayer, it is the minister of the Gospel. The non-praying pastor is a monstrosity. It is significant that in the three qualifications of the true theologian the *oratio* is mentioned

first, before the *tentatio* and the *meditatio*. The preacher who does not pray cannot hope for success. He may build up a sort of temporary mushroom success, based on his personality and certain mental and physical qualifications, but he cannot be successful in what the Lord counts success, in real soul-winning. This real and lasting success no minister, no matter what his gifts, can accomplish by himself and of himself. It is something which only God can give and for which God wants to be asked. After all, the successful minister is successful only because, and in the measure in which, God has blessed him. And this blessing must be asked for in earnest prayer. It is particularly true of God's attitude towards the minister: "Ja, er will gebeten sein, wenn er was soll geben." The exigencies of the minister's office demand that he be in constant communication with God, and the true pastor, overwhelmed with the solemn responsibility of his office, realizing that not dollars and cents, but human souls are at stake, recognizing his own weaknesses and the sinfulness of his own heart, the danger of the temptations so peculiar to his office, will and must pray. His daily needs will drive him, per force, as a humble petitioner to the throne of God. He will have to cast before the Throne of Mercy a daily load of sins of omission and commission. His problems, upon the proper handling and solution of which so much depends, will urge him to come to the Lord for guidance and wisdom and strength. He wants divine help to combat the weaknesses of the flesh, which, like a heavy load on his feet, hinder him in the faithful execution of his office. He wants to rid himself of the load of depression which so often assails him. For the glory of God and the salvation of souls he wants to be really efficient, and he keenly realizes his inefficiency and the need of a more powerful hand to uphold and lead him. Will he, then, in order to bring his petition before God, make use of a *Gebetsschatz*? Hardly! "Out of the fulness of the heart the mouth speaketh." Prayer is the communication of the heart with God. The minister will want to pray, not in words some one else has written or spoken, but he will want to tell God his need in his own words. His needs are so intimate, so private, that another's words will sound cold and unsuited. He is a child coming to his Father with his stammering plea. If he prays after certain forms, there is a danger of his lapsing into formalism, and he misses the warmth and consolation and uplifting peace of a real heart-to-heart intimacy with God. How good a child feels when it has unburdened itself of its troubles to its mother or father! And it will not unburden itself in

a memorized form or in a confession found in a book, but the full little heart will gush out its troubles, perhaps in broken sentences, but in its own words. So our prayers to our heavenly Father should be the overflow of a full heart, an intimate speech of a child to its father. These things seem self-evident. Yet it is true that we preachers do not pray enough. Luther calls prayer an art, *eine Kunst*, and an art can be acquired and perfected by practise. This art can be learned only in the school of the Holy Ghost. There is no doubt that we miss much because we as ministers do not pray enough. It is true of us particularly: "Oh, what peace we often forfeit, Oh, what needless pain we bear, All because we do not carry Everything to God in prayer." Faithful *ex corde* praying on the part of the minister is necessary for a faithful and efficient ministry, and if he is sincere in his office, it will follow naturally, as a matter of course.

How far shall a minister carry the *ex corde* praying into his public ministrations, first of all into the service? Sometimes we are almost inclined to deplore that there are so many printed prayers at the disposal of the clergy. We do not in any way wish to belittle their value and importance. The regular *Kirchengebet* forms an important part in our order of service and should not be abolished. It is a general prayer, in which the congregation brings before God the needs of the Church, the country, the unconverted, the youth, and the suffering. It is a true church-prayer. Through weekly repetition people learn it and, we hope, follow it devoutly. The collects, too, are an established cog in our system of worship. It is also right and proper that our church-books contain special prayers for special occasions. Judged by what we have read in church-books of other denominations, our prayers, especially the German prayers, cannot be excelled. Be that as it may, we hold that our pastors, as a rule, have neglected the *ex corde* praying in the services.

A sermon on a particular subject, a special sermon, a sermon in which a doctrinal or practical point has been driven home, seems almost to call for an *ex corde* prayer. If the sermon has been on repentance, one in which both the Law and the Gospel have been forcibly brought home, does it not seem natural that the congregation should immediately upon its close bow in repentance and prayer before God's throne? If it has been a sermon with a jubilant note in it, portraying the glory of God and the blessings of His mercy, does it not seem natural that the congregation should desire immediately, as a congregation, to lift its voice in praise and

adoration? And it seems a little stilted and out of harmony with the spirit of the moment when, after his impassioned address, the pastor gropes for his *Agenda*, looks through the pages, and then reads a prayer some one else has conceived and which sometimes not at all or only to a degree fits in with his sermon. The *ex corde* prayer seems especially called for after the evening sermon, where our common service provides no prayer.

"Free prayers" often add to the solemnity, the symmetry, and the impressiveness of the service. Take, for instance, a confirmation service. Here are a number of children to whose hearts I have, if I am a faithful pastor, for months laid earnest siege, whom I have learned to love, and for whose souls, since I know their weaknesses, I have learned to tremble. With the thunder of the Law I have tried to show them their sinfulness and with the voice of the Gospel to lead them to Jesus, their Savior. The time for their public reception into the church has come. Surely I have spoken from my heart in my address to them, and they have kneeled at the altar and vowed undying allegiance to their Redeemer, and now the moment has come when the congregation is to commit them on bended knees in earnest prayer to the loving care of Him who alone can lead them aright. And in this solemn moment I am to pray out of a book which some one else has written, seated at his desk! It seems like a cold draft upon the whole service. At such a time I want to pray, and I believe the children and congregation want to join, in heart-felt expression of my thoughts. They know my style of prayer, for they have prayed with me before, and therefore will easily follow. The prayer of another seems cold and incongruous. Take a Lenten service. We have perhaps been with the Master in Gethsemane and beheld His mortal anguish or have accompanied Him on the way of sorrows and have once more been brought face to face with the crushing truth that He was wounded for our transgressions and bruised for our iniquities. The old and yet ever new story has deeply impressed us. We are almost overpowered with the significance of that career of suffering. And after the preacher has with earnestness applied the lesson of his glorious text and now wants to lead his congregation in prayer to the throne of the Lamb, he reaches behind him for a book and reads from a printed page a prayer in a style totally different from his own. A foreign note seems to disturb and mar the whole service. On Good Friday he has led his hearers to Calvary. He has shown them the crucified Redeemer. They have contemplated the most stupendous scene in all history,

the scene of God dying for sinners. He has tried to point out the everlasting significance of that scene. With mingled feelings of sorrow and joy the congregation is ready to bow down in prayer and adoration at the feet of Him who died for their transgressions, and the minister takes his book and reads a prayer which has been carefully thought out by another, which has been rewritten and filed and polished. There is nothing of the grandeur of the unhewn granite, but a piece of polished marble with a good deal of the marble's coldness. No, let the minister pray! His heart is warm with the precious subject he has proclaimed. He is in the proper mood of, let us call it, exaltation. Let him pray from his heart. Who cares if he makes a grammatical break? Who cares if a harsh sentence creeps in? Who cares for a *lapsus lingue*? God and man will overlook it.

The pastor will want to give expression to the spirit of Christmas and Easter in his own words. If he has caught the spirit of the occasion, if he can really say: "Mein Herze geht in Spruengen Und kann nicht traurig sein, Ist voller Freud' und Singen, Sieht lauter Sonnenschein," he will want to leave the book in its rack and pray *ex corde*. Let us practise free pulpit prayers more extensively.

If it is true that *ex corde* praying is somewhat neglected in our circles, why is it true? One reason, to our mind, may be found in the great number of excellent printed prayers in our midst. It is certainly easier to take a book and read a prayer than it is to pray a suitable prayer *ex corde*. A read prayer always seems to spread a degree of coldness, to put a sort of damper upon the fervor which the sermon may have aroused. Even when it is properly read, — and a large part of the reading is of a slovenly, perfunctory, and sometimes almost irreverent character, — but even where the preacher is an artist at reading, it seems like bringing in something foreign, like disturbing the cohesion of the whole service. I mention this as my personal feeling. You may dispute it to your heart's content. A desire to avoid a special effort, ordinarily called laziness, may to some degree account for some preachers' failure to pray *ex corde*; but I believe that this is not the common reason.

There is, no doubt, among us a degree of honest timidity. It is not easy to pray *ex corde* before the congregation where a certain degree of fluency and command of language is required. We may be really afraid of trying *ex corde* praying, afraid of delivering *Gewaesch*, and a printed prayer that says something is better than

an extemporaneous prayer that is only a noise. Particularly may that preacher be shy at attempting free prayer who, because of lack of self-confidence or for other reasons, has become accustomed to reading his sermons. A sermon reader will hardly be efficient in free prayer. He is the slave of his manuscript and dares not trust himself to speak even in prayer without some mental crutch. To one so afflicted it may indeed be legitimate to write out a prayer appropriate to the sermon and to make extensive notes as to the line of thought he wants to follow. We can hardly get away from the fact that using the words of others is not so valuable for growth in grace as expressing one's own thoughts. We cannot abolish the exercise of thinking for prayer. It surely requires a distinct effort on the part of the congregation to rivet its thoughts reverently upon a prayer with which it has in the course of years become thoroughly familiar. If, however, the worshiper does not know what the prayer of the preacher will be who utters a free prayer, his mind is kept on the alert. The use of a form is so easy that natural inertia would lead to the disuse of free prayer and perhaps to the pastor's spiritual enfeeblement.

We want to emphasize very strongly the fact that *ex corde* must not be a formless jumble, and therefore an *ex corde* prayer must be prepared. One of the chief objections to free prayer is that its form usually is poor, its language inelegant, its periods ill-rounded or not rounded at all. It is often not rounded in form, logical in thought, or finished in expression. Too often an extemporaneous prayer is formless, chaotic, long-strung-out, disconnected, a sort of medley of phrases devoid of intelligible order. An *ex corde* prayer, however, should be as orderly and consecutive in thought as a discourse, well prepared and carefully developed, and always expressed in graceful and appropriate language. Let us again emphasize that *ex corde* does not mean unprepared. It means the free utterance of digested and prearranged thought, just as in extemporaneous preaching. Very often one hears an extemporaneous prayer with many subjects introduced and none of them completed, nor the whole arranged in such proportions as to have a distinct effect. Such prayers are often a bundle of scraps no more like an organism than a parcel of legs, arms, fingers, and ears resembles the human body. A preacher who in a public service dares to approach the throne of God without knowing what he is going to say or what he is going to ask for, is offering an affront to the Lord and an insult to his congregation. You must know

your story before you may tell it. You must prepare your sermon before you can effectively preach it, and for a similar reason you must conceive more or less fully your prayer before you can utter it. It is by no means objectionable to have the full prayer written out. This seems to have been done by Dr. Walther, who apparently prefaced his sermons with a prayer of his own. At the very least a general plan of the whole prayer made in earnest premeditation is necessary to attain the proper form and unity.

Professor Dabney writes: "Some affect to think that the spiritual nature of the exercise ought to preclude preparation, that because it is the Holy Ghost which teaches us to pray, we should not attempt to teach ourselves. This argument is renewal of fanatical enthusiasm. Should we not also preach with the Spirit? Why, then, do we not extend the same sophisms to inhibit preparation of the sermon? The answer is that the Holy Spirit does not suspend the exercise of our own faculties. He works through them as instruments and in strict conformity with their rational nature. He assists and elevates them. He helps us also in permitting us to help ourselves. Bethink yourselves, my young brethren, that it is no slight undertaking to guide a whole congregation to the throne of heavenly grace and to be their spokesman to God. To speak for God to man is a sacred and responsible task. To speak for man to God is not less responsible and is more solemn." The following quotation is from Professor Broadus: "He who leads a great congregation in prayer, who undertakes to express what they feel, or ought to feel, before God, to give utterance to their adoration, confession, and supplication, assumes a very heavy responsibility. We all readily agree, and sometimes partially realize, that it is a solemn thing to speak to the people for God. Is it less so when we speak to God for the people? Whatever preparation is possible for performing this duty ought surely to be most carefully made. And yet, while very few now question the propriety of preparation, both general and special, for the work of preaching, it is feared the great majority still utterly neglect to prepare themselves for the conduct of prayer." Prof. W. S. Blaikie says: "It is undoubtedly a grave charge, for which there is but too much occasion, that in our churches the devotional part of the service is often conducted with little care and preparation. It may happen that if a preacher has fluency enough of the language of prayer to carry him on for the usual time without difficulty, he does not think of what he is to pray for until he rises with the congregation to begin the exercise. It may possibly be an excellent

prayer, but is it conscientious? Is it respectful to God? Is it fair to the congregation or the man who is to be their mouthpiece at the throne of grace to rush into so solemn and momentous a service with hardly a thought of it beforehand? He may do it well enough, remarkably well under the circumstances; but can it be that he will do it in the best manner possible? Is this a service that a conscientious servant of God should be content to do except in the best possible way? Will the prayer be free from repetition, clumsiness, circumlocutions, and other encumbrances which Bible prayers never contain? Who can say that it will? Or who can say that it is right to trust all to the Spirit's helping us at the moment if we neglect what we might do beforehand towards more thorough preparations of the duty?"

Washington Gladden writes: "Inspiration is not caprice. It must follow the law which conditions all divine intervention in behalf of man. God helps those who help themselves. The grace of God is not given to relieve us from effort or to discourage us from responsibility, but to supplement our powers and to stimulate our activity. Luther has said that prayer is study, and it is true; *bene orasse est bene studuisse*; but it is not less true that study is true prayer. The diligent preparation of the mind for the heavenly gifts is the indispensable condition of the bestowment of these gifts."

A prayer must not only have the necessary form and unity, it must also be pertinent. It should confine itself to the subject which the occasion presents and to subjects directly related to it. We have often had an impression, when listening to *ex corde* prayers in sectarian churches, that the preacher was resolved to overlook no single person or situation in the realm of the world. He prayed for everybody and for everything and foresaw every possible contingency. This accounts for the wearying and inordinate length of prayers which we often hear. Such prayers invariably speak of lack of thought and preparation. We are not to stand before the Lord and give an exhibition of jumbled thought and utter often meaningless words as they happen to come to us.

It might also be mentioned here that *ex corde* prayers often sound as though the minister were giving Almighty God good and sound advice and at least hinting to Him how the affairs of the universe should be conducted and how best certain problems might be solved. Such prayers often sound as though the preacher were telling God things and reciting facts with which the omniscient Lord is thoroughly familiar. *Ex corde* prayer must, of course, be

governed by the principles which govern our worship of God. A congregational prayer is based on no other principles than those which regulate the prayers of the individual to God. "Out of the fulness of the heart the mouth speaketh." The rules of humility and of entire subjection to the will of God must govern also the public prayers of the pastor.

Naturally the personality of the man who is praying must never obtrude. It need not to be stated, of course, that the objections and resentments and disappointments of the minister have no place when he steps before God in the name of his congregation. References, no matter how veiled, to certain persons and to certain untoward conditions with which the pastor has had to contend will naturally be resented by the people, no matter in what pious and humble phrases they may be clothed.

Another danger is that a prayer may become a preaching prayer. These are prayers which give the impression that they are addressed not to God, but to the audience. The preacher seems to be exhorting his hearers instead of carrying the needs of his hearers to the throne of grace. Prayers also must never become too doctrinal. A prayer must not sound like a sermon. That doctrine must underlie, and appear in, devotion is inevitable; but we ought to shun the introduction of didactic matter, which makes it seem as though we were talking past the Lord at the audience. A prayer must never degenerate into a lecture to the people, and it must never be made a cloak for scolding the people. Personalities are out of place in public worship. Attack is cowardly, and flattery is servile. All diversion of thought from God is injurious. Devotion is the object of prayer, and devotion should be instrumental in drawing the audience closer to God. Sarcasm and wit are to be avoided. It is wicked to make pretended worship an act of slander or an occasion of reproof. These things are, of course, self-evident, but deserve mention.

Nor must the minister ever forget that his prayer is to be a congregational prayer. He is not praying for and by himself. His prayer must therefore be simple. The simplest and most ignorant must be able to follow, must in his pastor's prayer be able to present to the Lord the needs of his own heart. Some prayers sound like a sanctimonious soliloquy, a spiritual solo, to which the congregation can listen, but in which many cannot join. The melody is intricate. The scale runs too high. Not only in our sermons, but in our prayers we must come down to earth, so that the man from the shops and the woman from her housework may

follow us. We must try to see their needs. It is not enough that we see ours. The minister is speaking for the people before the throne of grace. He is not there for personal display. Spurgeon says: "It is little short of blasphemy to make devotion an occasion for display. In the presence of the Lord of hosts it ill becomes a sinner to parade the feathers and finery of tawdry speech with a view of winning applause from his fellow-mortals." That, of course, is very true. Just as the minister who in his sermons draws attention to himself instead of to his message, who is plainly posing and fishing for the applause and admiration of hearers, is a disgrace to his profession, just so that preacher is absolutely contemptible who in his *ex corde* prayers makes a parade of his knowledge and accomplishments and draws attention to the fluency of his diction.

The objection is sometimes made that during a free prayer people are apt to listen only to the language of the preacher and take note of the fluency of his speech and his aptitude for finding words and will not follow him in the spirit of prayer. We would say that in such a case both the hearers so inclined and the preacher who inclines them so have reason for serious self-examination. Some people listen to a sermon in the same spirit. They may admire or condemn the preacher's diction. They are in church for that avowed purpose. Spiritual benefit they do not gain. They may speak of a sermon as a splendid one. They may tell the preacher that they have enjoyed it, yet their enjoyment has been all intellectual. The spirit of devotion was absent. It is to be feared that when we preachers are in the pews, our attitude of hearing is often more critical than devotional. We are also more inclined to judge favorably or harshly the external form of the preacher's *ex corde* prayer. But if such a tendency to judge the form of the preacher's prayer is more general, it is probably to a great extent the preacher's own fault. His earnestness, his whole devotional attitude, ought to make the people forget his diction, his fluency, and make them think only of the solemn business he, with his congregation, is engaged in. If he has in his sermons gripped their souls, if the divine power of the Word has gotten hold of them, they will be able, yes, eager to follow him in earnest prayer. If he has preached naturally and his sermon has not had the stamp of studied effort, an intellectual parade, a grandiloquent, polished piece of oratory, the people will naturally be in a mood to follow him in prayer. A preacher's earnestness will prove contagious, and if his own attitude shows that he realizes that he is in the presence of God, his hearers will not think of things so

frivolous as the niceties of speech and well-rounded phrases. If the minister does, the people will. If he wants the people to admire his well-turned sentences and studied eloquence, they will probably do it; but that is not prayer, neither on the part of the preacher nor on that of the congregation. Some *ex corde* prayers are indeed as tinkling cymbals and sounding brass, and you cannot blame the people for admiring the resonance of the metal. A prayer which is merely a conglomeration of pious phrases and polished generalities had best be left unprayed. Such a prayer is not *ex corde*, but *ex capite*. That is why *ex corde* prayers are usually too long. It does not take us long to pour out our little tenpenny heart. The trouble is that we try to pour out our head, and our human thoughts are indeed as a babbling brook, ceaselessly flowing, and it is water that makes the noise. We are not in the pulpit to show off, neither in our sermons nor in our prayers. We are humble, insufficient servants, unworthy in every sense of the sacred office to which we are called, and in our prayers we are standing before the throne of Him whose eyes penetrate all sham and pretense, pleading our own and our congregation's needs. Our own attitude towards Him whose emissaries we are will determine the character and aptitude of our prayers in public. If we ourselves are sin-stricken, if we ourselves, through the chastenings of God, have become small in our own eyes, conscious of our shortcomings, working out our own salvation with fear and trembling, and are really earnestly concerned about the souls' welfare of our audience, imbued with a burning desire to bring souls to Christ, then the plea for forgiveness spoken in the name of our congregations will come naturally from our hearts. If our own souls do magnify the Lord and our own spirit does rejoice in Christ, our Savior, then the note of joy and thanksgiving will come naturally from our lips. If our sermon has been *ex corde*; if it has been really our heart's message, delivered with a holy earnestness, in the fear of God; if we have really thrown ourselves into our Sunday work with a sacred zeal; if our preaching has really been a wrestling for the souls of men; if we have preached "as though I ne'er might preach again, a dying man to dying men"; if our sermon has been really soul-stirring, not a mere recitation of a memorized essay or the reading of a religious dissertation, a cold recital of Biblical facts, — then a real *ex corde* prayer ought not to come hard. If we have really preached *ex corde*, then an *ex corde* prayer, the real earnest pleading of a shepherd for and with his flock, ought not to be such a difficult matter. If the minister is really

full of his subject, a prayer appropriate to the subject ought to flow freely from his lips. It means practise; it means earnest meditation; it means work. But also in our prayers we shall gradually learn to be ourselves and to give the stamp of our personality also to this part of the service.

It need but be mentioned here in passing that the effectiveness of *ex corde* prayer is, in a measure, dependent upon the character of the man who utters it. No matter how fluent the speech, how well-rounded the phrases, and how beautiful the sentiments expressed, the public prayer of the minister will be without any effect unless it is backed up by the unblemished character of his life. This is true naturally also of the sermon; but whereas the sermon is a discussion setting forth objectively certain truths and often a dissertation on various doctrines and their application to everyday life, the prayer is a formal and solemn approach to the throne of God for direct communication with Him. Even more than in the sermon it is true of prayer that, if the character of the minister is not blameless, his people will be apt to say: "What you are, thunders so loud that we cannot hear what you say."

Should the pastor pray *ex corde* at sick-beds? There are books on the market containing prayers for the pastor when visiting the sick. We may be wrong, but we could never become enthusiastic over them. As models they may serve a purpose, but for practical use they ought to be left at home. If there is any time during his pastoral duties when a minister ought to pray *ex corde*, it is, to our minds, at the sick-bed. There are never two cases in which the needs are the same. Nothing has been accomplished if the minister reads a general prayer (and a printed prayer must be of a general character) when the case requires a particular prayer. A pastor must stand ready to adapt his prayer to the circumstances. I need not enlarge on this. — Furthermore, a sick person in great spiritual and physical distress, perhaps with eternity staring him in the face, expects the pastor's sympathy, expects the pastor to understand him and his needs, expects particularly a sympathetic prayer, a statement of his case to the Lord, which he feels himself unable to put into words, and he is no doubt, consciously or unconsciously, depressed when the minister pulls a book out of his pocket and reads a prayer. Perhaps the patient is still able to read himself. A read prayer in such a case seems cold and unsympathetic. Surely the ministrations at the sick-bed are difficult, and we all probably have times of depression when leaving the sick-bed of people because we feel that our words have not been just

the right ones for the case, that we have been woefully insufficient in our ministration. But it certainly will not make us feel any better to read our prayers.

Let us state another case. A man comes to us in great spiritual distress. He tells us his troubles and asks us to pray with him. Having stated his case, he naturally presupposes pastoral sympathy and understanding of his case on your part. And if the pastor says: "Wait, till I get my prayer-book; there is a prayer in there for those who are spiritually troubled," that man will henceforth go elsewhere for spiritual consolation.

There are printed prayers for congregational meetings. These, no doubt, are of value when the meeting must be opened by a layman during the pastor's absence; but as a rule the pastor should open the meeting with a prayer of his own. This does not mean an unprepared prayer, but every meeting has its peculiar situation; hence an *ex corde* prayer seems most natural. The same general rule holds good also regarding meetings of societies, Sunday-schools, etc.

Carefully, then, avoiding the dangers and pitfalls which have brought *ex corde* prayer into disrepute, let us not neglect or abolish an institution which has the characteristics of propriety and naturalness and which may be made a very valuable agency in enhancing the beauty and solemnity of our public service.

NOTE. — In preparing this paper for the Northwestern Pastoral Conference of the English District, the essayist made use of Dr. Marshall P. Talling's *Extempore Prayer; Its Principles, Preparation, and Practise*.

THE THEOLOGICAL OBSERVER.

Importance of German and Latin for Lutheran Ministers. — The *Lutheran Church Herald* (Norwegian Merger) writes quite aptly: "The standard course for the ministry is a classical college education as a preparatory course for the three-year course of the seminary. The pastor who has taken this course will be able to read the Bible in the original languages, and it gives him access to the extensive literature of the Lutheran Church written in Latin and German, which, as admitted by all who have a knowledge of it, is beyond question the best in our Church. Students in chemistry at the Minnesota University who can read German and French have a great advantage over those who read only English. It is of great importance to the Lutheran Church that we do not lose contact with the literature of the Fathers and because of neglect of languages force them to read almost exclusively Reformed literature. Our English Lutheran literature is growing, but is in its infancy. We

have not yet the thorough, scientific theological literature for the student who desires to investigate and delve below the surface. The demand of our day is, first of all a consecrated ministry, but also with sufficient scholarship to hold its own against the university-trained antagonists of the Christian Church."

Intersynodical Relations According to the "Lutheran." — The editorial of the *Lutheran* on the Richmond convention among other things dwells on the presence of two representative visitors from other bodies at this convention, Dr. Brandelle of the Augustana Synod and Dr. Boe of the Norwegian Church. In that connection it says: "The day is gone when Lutheran bodies can be true to their Lord and Master by looking upon each other with suspicion and refusing to establish contacts that will tend to take them together and bring them to closer unity in spirit and practise." Quite true! In fact, there never was a day when it was right for a Lutheran body to refuse to establish contacts with other Lutherans, provided that such establishing of contacts did not involve unfaithfulness to the great Head of the Church. If the *Lutheran* has reference to the opening of negotiations between the various Lutheran bodies with a view to ascertaining how the things that keep us apart can be removed, we say yea and Amen to its remarks. But if what it champions is merely the establishing of an outward semblance of harmony, while the differences in doctrine and practise will remain, we say that this is not in keeping with the principles of honesty and truthfulness and with the express directions of Holy Scripture.

Was It Unionism or Not? — "Across the Desk" in the *Lutheran* gives this frank discussion of what on the face of it looks like a serious case of premeditated unionism in the U. L. C., and at the very fountainhead at that, namely, its Biennial Convention, which certainly represents the U. L. C. if anything does. We read in the issue of November 11: "It [Richmond] was the first of the meeting-places of the United Lutheran Church in America in which a local Lutheran committee arranged with pastors of other communions that visiting Lutheran clergymen should fill their pulpits. There is a rumor that a celebrated Chicagoan was in receipt of a telegram from a writer belonging to another group of Lutherans inquiring whether he would accept an invitation to use the pulpit of a non-Lutheran church. He replied, 'Yes,' and gave the additional, quite irrelevant information that he would preach in the regions of Satan if he got an opportunity. His correspondent is said to have wired back, 'You will.' The story proves that a sense of humor was not absent at Richmond. We heard two of these sermons, one in an Episcopal, the other in a Methodist church. Neither in these discourses nor in the introductions of the sermonists were there any sentimental expressions of organic church unity nor any discourteous emphasis on points of difference. Both sermons were entirely in accord with the Confessions of the Lutheran Church, and each was the exposition of a passage of Scripture. The preachers proclaimed the Gospel of Jesus Christ. The people so received it and testified that they were edified. But to date no changes of affiliations either

way have been announced. The Lutherans in convention assembled have not receded in their testimony to the truth as we interpret it. That much of this truth is similarly held by other denominations and is heard from us without prejudice is certainly a pleasure for us to know. It may or may not be pertinent for us to find that Baptist, Presbyterian, Methodist, and Episcopalian authorities believe their people can be safely exposed to an occasional Lutheran sermon without serious harm. But it would be an utter fallacy for a Lutheran or any one else to interpret this Richmond hospitality as an argument or excuse for 'unionism,' for the surrender of the distinctive phases of our doctrines and practises. Both resolutions of the convention and the terms of invitation given thus testify." We are far from branding every appearance of a Lutheran clergyman in the pulpit of an erring church as an act of unionism. There may be circumstances which entirely justify it. But this Richmond episode strikes us as an instance where the plaudits of errorists were more dearly regarded than loyalty to revealed truth.

Concerning Verbal Inspiration.—Speaking before the Ohio Synod of the United Lutheran Church, Dr. Carl Schneider, of Germany, who is studying and teaching at the Hamma Divinity School, delivered himself of the following sentiments as reported in the *National Lutheran Council Bulletin*: "The old criticism as well as the pragmatic and rationalistic theology had seen in the Bible only a human book, which has a history, as have all other books. Of course, no one denies the facts of historical interpretation of Scripture. God did not give to the world a book complete, as if it had fallen down from heaven. It pleased Him to send His written revelation, as well as His Son, in the form of a servant, with all human and historical limitations. This fact must be evident to every theologian. The old verbal inspiration theory, which is not Luther's theory and which taught that every word of the Bible had the same value and was inspired in the same way, is not true to the Lutheran conception of God. The followers of this theory close their eyes to the fact that God's revelation is a revelation growing in history."

It is the same old story. In order to attack the doctrine of verbal inspiration effectually, a caricature of it is placed before the reader, and when it has been distorted and twisted, the opponent, with an air of triumph, declares it objectionable and absurd. Who has ever maintained that God gave the Bible complete as if it had fallen down from heaven? Even the children in our schools are taught that the New Testament was written far later than the Old Testament and that hence the Bible arose gradually. Or has the claim ever been put forth that all parts of the Bible have the same value? No Lutheran theologian has ever denied that Romans is more important and valuable than the initial chapters of First Chronicles. But this does not militate against the doctrine of verbal inspiration. Luther is invoked. While in questions of criticism Luther often is very daring, where did he ever deny that every word of the Scripture as written by the apostles and prophets was inspired? The position Dr. Schneider ascribes to the great Reformer is nothing but a myth, which cannot stand the test of a searching examination.

Dealing in Negatives.—Under the caption, “What Is Religion?” the *Lutheran Companion* recently wrote:—

“One is always painfully surprised when men in high positions and of commanding influence fall into the popular clamor against definite statements of religious beliefs. A speaker is sure to please a worldly audience by a statement such as the following, made by Charles R. Brown, dean of Yale Divinity School, in addressing the Methodist Men’s Council in New York: ‘Religion is not a matter of creeds. It is not a matter of ecclesiastical affiliations or of theological convictions. The Church is no longer ready to pass moral judgment upon a man simply because of his acceptance of, or of his failure to accept, the statements of belief contained in a definite creed.’ But why only negatives? What men need to know is what religion is rather than what it is not. Why not be constructive and positive rather than destructive and negative? It is easy enough to make a man of straw and then knock him down. But religionists of this type thrive on negations, and one wonders what they may find to attack when they have succeeded in overthrowing the last ‘definite creed.’ But the inconsistency of this method of attack is only equaled by its insincerity. For in the very words by which they deny to religion creeds and ‘theological convictions’ they are themselves propounding ‘theological convictions.’ Only a jellyfish religion can live without creedal convictions; it becomes a spineless and anemic thing. And why hit at ‘ecclesiastical affiliations’? Has religion ever accomplished anything in the world without being organized? And what Church in Protestantism is passing ‘moral judgment’ upon any man except as he stands condemned by his own act under the judgment of God’s Word? But it is this very Word the Liberalist is trying to undermine and whose authority in faith and morals he denies under the guise of specious negations.”

We cannot share the writer’s optimism when he seems to say that no Church in Protestantism “is passing moral judgment upon any man except as he stands condemned by his own act under the judgment of the Word of God.” We believe that there are Protestant churches which, in passing moral judgment, frequently follow human opinion rather than the Bible. But aside from this the remarks quoted convincingly set forth the shallowness and unsatisfactory character of Dean Brown’s reasoning.

Is the Visible Church Losing Her Spirituality?—It is so easy for us to forget that the kingdom of God cometh not with observation. Bishop Anderson, writing in the *Christian Advocate*, sounds this timely warning:—

“In one of my early pastorates I formed a friendship with a brilliant lawyer who had always held apart from the Church. I tried earnestly to lead him into its fellowship. At the mention of the name of Christ he was respectful. But when I pressed him to join the Church, he drew back, saying that, so far as he could see, the Church had done its best to get away from the teachings and spirit of its Lord. He had, of course, overstated his side of the case. But I have come to see that there is more reason for his attitude than I was aware of at the time.

"During recent years the kingdom of heaven has suffered violence in our own circles—the violence of excessive organization, of too much confidence in publicity, of too high expectation in managerial offices and machinery, of too great dependence upon semi-religious promotions, of too frequent flaunting of statistical tablets and denominational boasting, of extravagant and wasteful living to the point of vulgarity by many professing Christians. People are asking, What place is Christ to have in the scheme of things?"

Is the Community Church a Solution?—Much to our surprise even the *Presbyterian* (Sept. 23, 1926) advocates the founding of community churches to relieve "the distressing conditions created by overchurched areas." It writes: "One fine central church should be organized, independent in its affiliations and organic attachments and so indefinite in its creed as to secure the allegiance of all who believe in the Fatherhood of God and the Brotherhood of Man. A denominational church is, however, necessary, since an independent organization shuts itself away from all the great energizing currents of religious life outside its own community and lacks missionary incentives and opportunities. In these small communities a wise leader might be so guided as to bring into a Methodist church the scattered Baptists, Disciples, and Presbyterians and thus continue along denominational bonds unbroken." The *Presbyterian*, by urging community churches, is running counter to its policy of "defending the truths of Scripture against the falsehoods of Modernism." There is no better way of promoting Modernism than by encouraging unionism. If doctrinal differences mean so little that opposing denominations may fellowship in spite of these, there is no reason whatever why Liberalists should not go a step farther and depart from Scriptural truth altogether. The idea of serving the Lord's cause through community services is not only unscriptural, but also absurd.

MUELLER.

Scientists' Unwilling Discoveries.—"A well-known physician and scientist of England, Dr. A. T. Schofield," writes the *Sunday-school Times* (Nov. 13, 1926), "has made a remarkable study of the way scientists in recent years have, by their own discoveries, been unwillingly forced into the presence of God. They have found, for example, that atoms are never still, but incessantly moving. Dr. Schofield says: 'If a table turns without a visible cause, we explain, This is the work of a spirit! But every atom of the table is incessantly revolving with incalculable speed. Is not this also the work of a spirit? The germ in an egg contains countless molecules in incessant motion, which are all alike; and yet, if these are subjected to gentle heat, they all begin to make various structures, which will become the organs, bones, beak, and feathers of a bird; and every single atom must occupy its right place, for every one is needed. If we were to take all the letters in Shakespeare's plays and jumble them together, and then shut them into an eggshell and were to find that by gentle warmth the letters arranged themselves into plays and sonnets, it would be far less wonderful than the formation of a chicken. When we consider that the atoms in an egg which con-

struct all the molecular combinations of a chicken, — its veins arteries, bones, muscles, — are at first exactly similar in proportion and position, we shall experience no surprise that scientists in their study feel they are in the presence of an unseen and mighty force, far beyond all human conception.'” Both the cosmological and the teleological arguments for the existence of God are conclusive. In Rom. 1, 19, 20 Paul declares: “That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are *without excuse*.”

MUELLER.

Dr. Fosdick's “Modern Use of the Bible.” — Dr. Fosdick's ultra-rationalistic book *Modern Use of the Bible*, in which he in a most subtle manner eliminates all the specific teachings of Christianity, has now been published in Swedish by the Swedish Christian Student Movement and recommended to clergy and all who are engaged in religious work. Bishop Ullman has since subjected it to a merciless review. “With many other current religious and theological books,” he writes, “this book is a striking illustration of the merging of truth and falsehood that marks our time and of which the New Testament prophesied in many places, as, for example, in 2 Thess. 2, 9, 11. It is but one more attempt to spiritualize away the historical foundations of Christianity, a recrudescence of that Gnosticism which in the first centuries threatened the very existence of Christianity. Its author is an American professor of practical theology. Without bringing forward any scientific proofs, he talks to his boys as a kind uncle would, trusting that they will accept his professorial authority without further question.” Bishop Ullman further remarks that those who exhibit such deficiencies in reasoning power should hardly present themselves as representatives of an intellectual aristocracy, looking compassionately down on those who hold fast to the ground facts of the history of salvation. He also rightly insists that the Biblical Christian faith has always had, and has in our day, the finest intelligences and the outstanding builders of civilization as well as the simple and unlearned.” Since Bishop Soederblom is in substantial agreement with Dr. Fosdick, it is quite natural that Fosdick's *Modern Use of the Bible* should be recommended to the Swedish ministry. But what a sad commentary on the theology of the Swedish Lutheran Church and, in particular, on that of the Swedish Christian Student Movement!

MUELLER.

The Logical Goal of Modernism. — Writing in the *Presbyterian*, Dr. D. S. Clark points out that the Modernists, if they wish to practise consistency, have to reject everything reported in the New Testament and become skeptics. His argument seems unanswerable.

“I have said that there is no logical stopping-place between evolutionary Modernism and Unitarianism. But another question presses for an answer. Is even Unitarianism a logical stopping-place? If the Unitarian throws overboard the historical facts that give us belief in the deity of Christ, how can he stop short of throwing overboard the historical facts that give us any Christianity

at all? If the Virgin Birth and the miracles and the atonement and the resurrection are not true, how shall we persuade ourselves that anything in historical Christianity is true? William C. Dreher, in the *Open Court*, writes as follows: 'The Fundamentalists we can understand, they being such familiar specimens. But the Modernists, while almost equally familiar to us, are not so easy to understand. What can be a less attractive manifestation of human idiosyncrasy than a mind which, feeling oppressed by a certain set of beliefs, makes a weak compromise by casting off a few minor propositions of its creed and then settling back into smug self-content? Think of learned doctors of divinity rejecting the Virgin Birth, yet holding fast to the Incarnation! And yet we men who began as Fundamentalists and have passed on beyond the half-way standpoints of the Modernists are bound to look with sympathy upon the stirrings that are going on within the ranks of the latter; for it is chiefly from them that our recruits must come, and they at least recognize the possibility of intellectual motion.' And again: 'One of the most vital questions from which Fundamentalists and Modernists alike are drawing away attention is that of the historical elements of the gospels. How far may their records be taken as true history? The Fundamentalist is ready with his answer—always has been ready. He can swallow everything whole—even the conflicting [?] narratives of the Nativity given by Matthew and Luke; and the more miracles, the better! But is the position of the typical Unitarian clergyman so vastly superior, who casts overboard all the miracles, only to assert that all that remains of the gospels is veritable history?' This is the *terminus ad quem*—absolute rejection of the objective facts of Christianity. This is the testimony of one who has traveled the road. And whether any ethical system can survive on the basis of pure subjectivism is scarcely a question."

A Bell on Trial.—"The bell of the Convent of St. Mark's, Florence," writes the *Sunday-school Times*, "which summoned the Florentines of Savonarola's day to his preaching, was placed, some years ago, in the museum of the old convent, consecrated to the memory of the great Dominican reformer. It should be remembered that this bell was put on trial, after the burning of Savonarola, for having called the people of the city to listen to heresy, and having been duly convicted, it was sentenced to exile. It was put on the back of an ass, carried through the city amidst the taunts and mockeries of the city crowds, and finally sent out of the city walls to the Franciscans of San Salvatore, the bitterest enemies of the reformer. Not until eleven years later was it replaced in the tower of the Convent of St. Mark."

MUELLER.

A Sentimental Spree.—An excellent estimate of the many youth movements in our country and abroad is given by the *Sunday-school Times*, which says: "Youth movements are suggestive of immaturity, and those in the United States give the impression of being very young indeed and very unimportant, in spite of the wide advertisement given them by the *Christian Century*. They imitate, in name at least, the German Youth Movement, which is now described as

declining. The fatal defect on both sides of the sea is that a vague idealism is substituted for evangelical fervor and prayer. *Zweispruch*, organ of the German 'movement,' tells its readers that the effervescence of youth is no new thing, but a phenomenon of every generation; that that which characterizes it to-day is that it occurs in young men who are weaker than those of other generations. The youth movement to-day is a sickness. Its representatives have no strength or power. It is in the nature of a sentimental spree."

MUELLER.

Where the Waters Gushed Out.—"Dr. William T. Ellis, of Swathmore, Pa.," writes the *Presbyterian* (November 18, 1926), "made a declaration of more than passing interest since his return from the Orient, when he announced that he had found the great rock from whence the waters poured forth in answer to Moses' act of faith. It is at a place which meets every condition stated in the divine Record and the very human requirements for water to supply a vast encampment of people. If the location announced by Dr. Ellis is generally accepted, it will close a long-disputed question as to the place occupied by Israel in her strange and almost romantic movements in the region about Sinai. During the World War the Turks piped the water from this fountain in the rock for more than twenty miles down into the desert, to supply their troops that were making an attack at the Suez Canal. Hitherto the maps have identified Kadesh-barnea with Ain Kades, but Dr. Ellis insists that the requirements for such an encampment here are highly convincing at Ain Guderot, where the waters pour forth so lavishly and the ruins of a vast enclosure still bear testimony to the remote residence here of a small nation which once occupied it as a temporary home. The records grow interesting as one decade succeeds another in its further research for facts touching upon the life of the chosen people."

MUELLER.

Bible Sunday.—The *Watchman-Examiner* writes editorially on the poor, much-abused American Sunday: "There is hardly a Sunday in the year that is not claimed by some organization, social, moral, civic, religious, or reformatory; and some Sundays have been captured for two or three of these, as there are not enough Sundays to go around. 'Peace Sunday,' 'Memorial Sunday,' 'Mothers' Sunday,' 'Children's Day,' 'Denominational Day,' and about 150 other special Sundays have been spoken for. This whole business has been done to death. The Gospel has hardly a chance in some of our efficiency churches. We desire, however, to call attention to Bible Sunday, the first Sunday in December. We cannot make a mistake in devoting one special Sunday to the Bible, can we? Certainly not. Then by all means let every good church and godly minister be ready to dedicate December 5 this year to earnest and important prayer and praise and preaching, with the Bible as the center of it all, that the blessed Word of God, which has brought salvation to millions, may become indeed 'a witness to all nations.'"—We do not object to a special Bible Sunday; but a far better way would be to make every Sunday a Bible Sunday by giving the blessed Word of God that first and

foremost and only place which it deserves. An occasional effort will not do; the Word of God must be preached, and the Bible exalted, every Sunday.

MUELLER.

Dean Inge's View on the Permanency of Religion.—One of our exchanges quotes the following paragraph written by Dean Inge: "There are some, I know, who picture to themselves religion as retreating from one position to another before the victorious advance of science and now preparing to die in its last ditch. That is not at all my opinion. Organized religion is certainly in retreat, but why? I do not think that scientific discoveries have so much to do with it as is often supposed. I should say rather that religion has in the past tried to coerce the irreligious, by garish promises and terrifying threats, both promises and threats being offered in grossly materialistic language. When these promises and threats lost their cogency, it secularized itself further and announced that its object was to promote a comfortable organization of society. These irreligious appeals have failed; the irreligious no longer care for the menaces or promises of the Church, and they have no respect for the priest in politics. But the religious appeal is in no way weakened. Now, as always, the soul of man lives by admiration, hope, and love; and when these are fused in homage to the unseen, but ever-present Being, the 'Value of Values,' as a medieval thinker calls Him, who exists unchanged behind the flux of phenomena, the appropriate reaction, worship, is set up, and the human spirit sets forth again 'on its adventure brave and new,' less hampered than formerly by the fragments of obsolete science and philosophy which the new knowledge has helped us to discard."

It will be recalled that Dean Inge is often described as a Platonist. His philosophy may be responsible for his failure to mention sin and grace in his description of religion. Besides, his view that the Bible is a fallible book makes him disregard the words of Jesus that in the last days there will be a repetition of the scenes before the Flood, unbelief triumphing to an astounding degree.

Typically Roman.—The recent papal annulment of the marriage of the Duke of Marlborough to the former Miss Vanderbilt has elicited a great deal of comment. The remarks of the *Lutheran*, which we quote in part, are to the point:—

"The matrimonial experiences of Consuelo Vanderbilt and her noble (?) exconsort, in so far as they concern one man and one woman, are of very moderate importance. But the flash of the recent annulment of their marriage by the highest Roman Catholic Court of Appeal (the Pope excepted) has thrown an illuminating high light on current meanings of wedlock. It is quite shocking to most of us when so obvious a contract as one that was solemnized by a bishop, lasted thirty years, and was blessed with two children is declared null and void. Not the least startling phase of the incident is the naive surprise of Roman Catholic dignitaries that any one should question the decision of their matrimonial court.

"No other attitude on their part could be expected. In Roman Catholic theory the Church performs the marriage; hence it can

dissolve it. Just as the state declares invalid a covenant of matrimony between two parties younger than 'the age of consent' (say sixteen for the male and fourteen for the female) or between two persons of different races (black and white), so the Catholic Church decides on what grounds a marriage covenant is null. One of the terms required is mutual consent on the part of bride and groom. In the case of the Duke of Marlborough and his spouse it is alleged that the latter, a girl of seventeen, was compelled to take the vows. The ecclesiastical court accepted the evidence offered in support of the plea as true and accordingly declared the marriage to be null. That the rite was consummated and children were born of the union does not at all enter into the situation. As little as in any other judicial decision which has been rendered according to statutes made and provided, may the onlookers' ideas of the situation affect the reliability of the facts received as evidence or the decision rendered by the court. What this case should cause is a searching inquiry into the objectives of matrimony and the authority of Church and State in relation to its being contracted."

To us this is merely another instance proving that, if a certain objective is to be gained, Roman ingenuity can be relied upon to furnish the necessary arguments.

An Argument of Archeology against Evolution. — Dr. Melvin Grove Kyle, professor at Xenia Seminary in St. Louis, is known as a great Hebrew scholar and archeologist. In a recent number of the *Sunday-school Times* he has written several paragraphs on "Building Methods in Abraham's City," which we reprint here not only on account of the interesting archeological information they contain, but on account of the important deduction Professor Kyle makes from it. He says:—

"One of the most interesting and valuable of recent articles bearing upon Bible history is 'The Builder's Art at Ur' by George Byron Gordon, Sc. D., in the *Museum Journal*, published by the Pennsylvania Museum, Philadelphia, December, 1925, with a picture in colors of a scientific restoration of the Zigurat tower as a frontispiece. A few extracts from this article will show at once how exceedingly suggestive it is, how illustrative of the old adage, 'The deeds that men do live after them.'

"It is interesting to compare the methods of those very early masters of the trade with the newest and most up-to-date devices. It will be found that the differences are not always so great as might be supposed.' Exactly so; the law of common sense was at work then exactly as now. Whatever they did successfully they did according to this law, though they may not always have understood the law. God made the people then, and He makes them still, over the same pattern. What becomes of the constant insistence of some that the 'law of evolution is still at work'? There ought, if so, to be some improvement. It is noted that the ancient builders 'broke joints' in walls just as they do now, and in laying square bricks in pavement, they laid them as square tiles are often laid, with the joints in line in both directions.

"Then the Hall of Justice was the most imposing building in Ur. It is distinctly called the 'Hall of Justice,' so that there is no mistake about it. This hall shows better than anything else the advanced stage of culture which this people had reached. The law courts of any civilization are at once a test and an index of the progress of that people in settled institutions. So this Hall of Justice at Ur of the days of Abraham represents the attainment of the people in rights and responsibilities exactly as the beautiful Carnegie Building at the Hague represents the highest modern attainment in international justice."

The Crime Situation in Chicago. — According to the reports of the press, "crime is costing the people of the city of Chicago \$600,000,000 a year." It has been suggested that "it would pay the city to give or to spend \$20,000 each year to get rid of 30,000 criminals." The last-named figure indicates the statistician's opinion that, on an average, in every group of 100 Chicagoans, — the population of the city being three million, — one is a criminal. The recent display of Roman Catholic strength in the great inland metropolis of our country, then, cannot be interpreted to mean that morality and obedience to laws are more highly developed in that city than elsewhere.

Glimpses from the Editor's Window.

The Ev.-Luth. Freikirche reprints an article from the *Elsaessische Lutheraner*, written by Rev. W. von der Leisé, in which this pastor states his reason for leaving the state church and joining the Free Church. Evidently the testimony of our brethren in Europe is not given in vain.

In *Schrift und Bekenntnis*, the theological journal of our brethren in Germany, Prof. M. Willkomm discusses the question whether the view is correct that Luther championed tolerance of diversity of doctrine (*Gleichberechtigung der Richtungen*) in the Church. His conclusion is: "Luther never favored a Church in which truth and error, right and false doctrine, are tolerated side by side or even put on the same plane. On the contrary, he wished to see a Church which would be free from human teachings and ordinances and in which the pure Gospel would rule supreme and have free course — *eine freie Bekenntniskirche*."

The spiritual distress of the Lutherans in Russia seems to defy description. We are told that while the Lutheran Church in that country numbers more than one and one half million souls, it has only 83 pastors. A Lutheran theological seminary was founded in Leningrad, in 1924, to remedy this desperate situation. God grant that Modernism will be kept out of its halls!

A *Cincinnati* judge is authority for the statement that "there are 450,000 criminals in the United States and that more than eighty per cent. of them are less than twenty-five years of age." Our country certainly needs our fervent prayers.

Says Chesterton, the English critic who turned Catholic: "Lutherans have almost lost sight of Luther. Men still use his name as one to conjure with; but the conjuring trick consists in causing everything he valued to vanish and everything he detested to take its place." Chesterton is by no means an unbiased judge; nevertheless it cannot be denied that what he says is true of a large part of the Lutheran Church.

A *District of the Ohio Synod* discussed "The Inspiration of the Scriptures in the Light of Recent Research." We are glad to note that, according to the *Kirchenzeitung*, the District maintains that the Scriptures are the infallible Word of God, not only in fundamentals, but in all statements without exception.

Touching remedies for lawlessness, the respective committee of the U. L. C. said in its report to the convention: "We must attack these unhealthful conditions and see that the children have a better religious training in the home and in the church." The comment of the Roman Catholic paper *America* is: "Wise as is this answer, it is incomplete. It should include the school, which forms, or should form, the child's chief occupation." Let the U. L. C. be willing, in this case, to be taught by its opponents.

The Presbyterian quotes this remark of a prominent Unitarian: "Ten years ago we set out to capture the large universities of the land, and we have practically done it; and now we are setting about to capture the Y. M. C. A. and the Y. W. C. A." This boast and this threat are only too well founded.

A Wonderful Opinion!—Here is what a member of the "Anglican communion," who is quoted in the *Homiletic Review*, thinks of the American clergy: "We often blush at the thought of belonging to such a group as 'the clergy.' When we think of the half-educated, narrow-minded, bigoted, down-at-the-heels, cantankerous, neurotic, undernourished specimens of mankind that represent the ministry of Christ in some American denominations, we marvel that there is any religion left in this country." What an impressive array of adjectives: As for the thought expressed, let us not forget the way Paul was described by his enemies. Cf. 2 Cor. 10, 10.

One obstacle delaying amalgamation of the three synods of the U. L. C. represented in New York is the lodge question, says the *Lutherische Herold*. The New York Ministerium evidently insists on a more Scriptural stand than the other two bodies are willing to accept. God grant that those who are contending for the truth will remain firm in their attitude!

Roman Catholics in Mexico.—Recent information is to the effect that there are 20,000 to 25,000 priests in Mexico, serving about 12,000 churches, with a membership totaling approximately 10,000,000 people.

Dr. S. Parkes Cadman says that praying for the dead is a laudable practise and that Protestants are beginning to endorse it. God forbid!

BOOK REVIEW.

Daily Bread, or Home Devotions. By *F. E. Pasche*. \$3.00. (Concordia Publishing House, St. Louis, Mo.)

This is a beautiful, stately book, both with regard to outward make-up and contents. In a pleasing and clear manner the author discusses the great doctrines and facts of Scripture. The book contains 318 chapters, each one having a specific subject. In the arrangement of the material the Small Catechism of Dr. Luther has been followed. The author very wisely has inserted chapters on subjects which are of special importance in our day, for instance, Materialism, Evolution, etc. It was a happy thought to issue a book of this nature, and we have no doubt that all who buy it will find it profitable and edifying. The chapters are of convenient length for family devotion, and to each one has been added a short prayer and a stanza from a Christian hymn. May this work soon have many readers and help to keep our people in touch with the soul-saving Gospel!

Outlines for Catecheses and The Technique of Questioning. By *H. B. Fehner, M. A.* \$1.25. (Concordia Publishing House, St. Louis, Mo.)

Every one who has been privileged to instruct children in the Catechism knows that this is not an easy task. Professor Fehner comes to the aid of pastors and teachers, and we venture to say that the assistance he

offers will be found exceedingly valuable in the blessed, but arduous work of indoctrinating our youth. The book consists of two parts. The first contains brief outlines, according to which one can easily work out a so-called catechesis, adapting the material to the ages and intelligence and previous training of the children. The second is an informing dissertation on the difficult art of questioning, drawing attention both to what is proper and improper, serviceable and baneful, in this field. I am sure that many pastors and teachers, after they have examined the book, will say, "This is exactly the kind of work we have been looking for." It proceeds on its way with our hearty benedictions.

Sounding Joy. A Collection of Christmas Carols and Chorals for Mixed Voices. Collected, revised, and adapted by *Walter Wismar*, organist and choirmaster of Holy Cross Lutheran Church, St. Louis, Mo. Single copies, 35 cts.; dozen, \$3.36; 100, \$23.00. (Concordia Publishing House, St. Louis, Mo.)

In contents and external make-up this little collection of Christmas anthems is extremely pleasing and satisfying. Here we find many of our old favorites and aside of them songs with which we are less familiar. What is especially interesting is that in a number of instances the tunes are given in the harmonization elaborated by J. S. Bach.

A System of Christian Evidences. By *Leander S. Keyser, A. M., D. D.* Fourth edition. Revised. \$1.75. (The Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. L. Keyser, professor of the Lutheran Seminary at Springfield, O., is known as a staunch and bold defender of the Bible against its outspoken enemies and disloyal or lukewarm friends. The present volume gives a comprehensive view of Christian apologetics, which treats of the arguments with which the onslaughts of the foes of the Scriptures or the questions of doubters may be successfully met. The author does not surrender one jot or tittle of the Scriptures in his battle with unbelief—an attitude for which all lovers of the divine Word should be grateful. The book is divided into five parts, the respective headings being: "General Notes and Principles"; "The Bible a Special Divine Revelation"; "Christian Theism and Opposing Theories"; "The Doubter and His Difficulties"; "The Failure of Infidelity." The author is justly famous for his lucid and forceful manner of presentation, and in this volume he fully measures up to the high standards of his former literary work. Let us hope that this book will continue to receive a warm welcome and that soon further editions of it can be issued.

The Problem of Origins. By *Leander S. Keyser, A. M., D. D.*, 265 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$2.00, net. (Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. Keyser, of Hamma Divinity School, U. L. C., Springfield, O., discusses the evolutionary theory under the general heads: Whence came the Universe? Whence Came Life and Species? Whence Came Man? Dr. Key-

ser has done considerable work in the field of biology, being one of the American authorities on bird-lore; and this latest work from his pen upholds, with many cogent arguments, the Biblical account of the Creation, interpreted according to its honest, literal sense, and correlates it with real science. He holds that there has been no scientific proof for the evolutionary hypothesis. The essays contained in this volume display Dr. Keyser's lucid style at its best.

GRAEBNER.

Hymnological Studies. By *Matthew N. Lundquist*. 85 pages, 5×7½. 90 cents. (Wartburg Publishing House.)

A brief summary of hymnology, especially of the Lutheran hymn, with reference also to Scandinavian and American Lutheran hymnody. A list of hymn-writers is added. The book makes pleasant reading and should be welcomed by every lover of sacred song, particularly by organists. Professor Lundquist holds a chair in Wartburg College, of the Iowa Synod.

GRAEBNER.

History of the Gettysburg Theological Seminary, 1826—1926. *Abdel Ross Wentz, Ph. D., D. D.* Published by the authority of the Directors. 624 pages, 6×9. (Printed for the seminary by the United Lutheran Publication House, 1228—34 Spruce St., Philadelphia.)

The author is Professor of Church History in Gettysburg Theological Seminary and is known outside of the United Lutheran Church through various historical studies in the general field of American Lutheranism. In this large volume he tells in six chapters the history of early Lutheranism in America, with special reference to the training of its ministers, and then recounts the varying fortunes of the seminary. The life of Gettysburg Seminary's founder and leading spirit, Samuel S. Schmucker, is told with considerable detail, and biographies of men who taught in the seminary since his day are sketched with a trained hand. There is a complete roster of alumni, pages 363—594, a complete biographical index, and a very good general index. The book is well illustrated. A stately volume and a well-told story, such as we have longed to see of our own Concordia Seminary.

GRAEBNER.

Can We Then Believe? By *Charles Gore, D. D.* 231 pages, 4½×7½. \$2.00. (Charles Scribner's Sons.)

Dr. Gore was formerly bishop of Oxford and is now a Fellow of Oxford University and of King's College. He stands out prominently among conservative or evangelical Anglican scholars. We have not experienced un-mixed delight in reading his latest book. He upholds the veracity of the Gospel account of Jesus as distinguished from the "historical Jesus" presented by the various critics (p. 89 ff.); he holds that "science cannot deal with the problem of Theism at all" (p. 167); he believes that Jesus even in His State of Humiliation "was throughout the very Son of God, personally God" (p. 176). Gore's polemic against Dean Inge on this same point is good (pp. 191—196). On the other hand, only by the experience of Israel did the Old Testament "become" the Word of God (p. 25); the New Testament writers "interpret particular sayings of the prophets uncritically" (p. 29); Mohammed presents "some evidence of genuine in-

spiration," as did "poets and artists all the world over" (p. 38); evolution gives "a far more adequate and satisfactory conception of divine method than the old scientific dogma of special creations" (p. 56); that the early chapters of Genesis record literal history "is a position which is now quite untenable" (p. 65); mankind "emerged out of an animal ancestry" (p. 66). In view of this self-contradictory position of the writer we can hardly agree with the publisher's note on the jacket of the book, to the effect that "Dr. Gore here clears for the mind confused by recent controversies a fresh path toward a religion founded on self-evident probabilities."

GRAEBNER.

The Way to the Best, and other sermons. By *M. H. Krumbine*. 174 pages, 5×7½. \$1.50. (Doran & Co.)

The publisher calls this "a collection of sermons by one of America's most characteristic present-day preachers." God forbid that such preaching should become characteristic of the Lutheran pulpit! Rev. Krumbine, a year ago, permitted Dr. Fosdick to occupy his pulpit at Dayton. His own preaching is thoroughly saturated with the Fosdick type of Modernism. "Samuel heard a voice in the night. The voice of God, he thought, it was" (p. 111). "For the warfare of the present we must go, not to the theological museum, but the moral arsenal" (p. 122). "The new statement of belief may be more faulty, less confident than the old. So long as it is timely, it will serve our purpose" (p. 123). "Exactly such a voice" — as Emerson's! — "we are eager to hear to-day" (p. 171). The changes are rung on the "social gospel," "social salvation." "The sign of the prophet Jonah" is interpreted thus: "The sign, namely, that a frivolous and decaying civilization will respond if there be found one man who will be steadfast with his message" (p. 48). Jesus is termed an idealist like Ramsay McDonald, the Laborite Premier of Great Britain. Throughout the collection of sermons there is little Christian doctrine, and what there is of it is cast into the mold of the New Theology. On the homiletical side we note that lack of exposition based on exegetical study which is the bane of modern preaching. There is a superabundance of illustration to dress up the thought, illustration and quotation. Especially quotation. The *Lutheran Quarterly* of 1925 highly recommends the volume, the reviewer noting with admiration the fact there are "as many as twenty to thirty quotations in a single sermon." Here are the twenty-one in the first sermon: Benjamin Franklin (Deist), R. W. Gilder, Lord Haldane, Hazlitt, John Dewey (naturalistic psychologist), Burne Jones, W. S. Stoner (radical), Tennyson (evolutionist), "a distinguished Scotch preacher," Luther, Shakespeare, Augustine, Nehemiah, Rashdall, Barrie, Reynolds, Goethe, Rashdall again, E. A. Robinson, Browning, and Pollock (the dramatist). Elsewhere we find Kipling, Emerson, H. G. Wells (high priest of infidelity), Bernard Shaw, Huxley, Bertrand Russell (three notable prophets of modern unbelief), Samuel Johnson, Papini, Schiller, and "our own Emerson." In language the sermons are rich and full, yet hardly addressed to the masses. What will the average parishioner make of such a sentence as this: "Too much ethical idealism is wasted in these clever diatribes on the debacle of civilization" — ?

GRAEBNER.

Pen Portraits of the Prophets. By *Bernard C. Clausen, D. D.* 175 pages. \$1.50. (Fleming H. Revell Co., New York.)

Dr. Clausen is pastor of the First Baptist Church of Syracuse and is the author of another similar volume of biographical sketches delineating the disciples. We do not recommend the present volume to our pastors because it contains little which a careful Bible student does not know and because it is touched by the frost of modern Liberalism. For instance, it is based on the critical theory that the prophets did not prophesy, but that they simply preached to their contemporaries, occasionally anticipating (or, to use the plain and unvarnished word, guessing) what might happen,—even as you and I. Again, the concessions to that something which people like to call science are evidenced in his acceptance of the old onion-coat theory of geology. This is also accompanied by a corresponding concession to the modern doctrine of religious evolution. Zechariah becomes the prophet “who discovered the devil”! In addition to all this there is a disappointing incompleteness about the whole volume. The foreword begins dramatically: “Here are the prophets,” and yet they aren’t here. Jonah and Daniel are distinctly embarrassing to any one inclined to straddle, and so their absence is both conspicuous and significant. Similarly, we miss Obadiah and Joel. But there is an even more glaring incompleteness. The author calls his little essays “pen portraits”; but they must belong to the futurist school and should be classified with the efforts of a budding artist who starts with a canvas labeled “the sky-line of St. Louis,” draws two breweries, and delineates the rest with an innocuous straight line. Dr. Clausen repeatedly takes one minor characteristic and dwells on it so persistently that all perspective and proportion are sacrificed. Imagine Isaiah without the slightest reference to his Gospel! — Yet, withal, the style is so vivid, crisp, and full-blooded that it is worthy of a treatment far superior than that to which it has been subjected here.

MAIER.

Famous Men of the Old Testament. By *Morton Bryan Wharton, D. D.* 333 pages, 5½×7¾. \$1.00. (W. P. Blessing, Chicago.)

This is a popular collection of short biographies on seventeen outstanding men of the Old Testament. While the entire book is pervaded by a sincere devotion to the Word of God, which admits of no concession to higher criticism, the results of recent archeological research have not been embodied. The book has a Reformed background and is sometimes guilty of unjustifiable exaggerations (as when Sarah is called Abraham’s “incomparably beautiful wife”). The sketches are often incomplete. The Melchizedek incident, for example, is missing in the chapter on Abraham. But otherwise it contains a number of stimulating thoughts.

MAIER.

Concordia Calendar. A Christian Annual for the Year of Our Lord 1927. Edited and compiled by *G. A. and E. A. Fleischer*. 50 cts. (Concordia Mutual Benefit League, Lutheran Building, 105—109 N. Dearborn St., Chicago, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

This annual, which has become a permanent fixture in the almanac world, offers a wealth of wholesome and interesting reading-matter in its 1927 issue. Prof. J. T. Mueller contributes a translation of Luther’s inter-

pretation of the Beatitudes, E. A. Fleischer has furnished a revision of a very informing article entitled: "Unsere geistlichen Lieder," in which there are included biographies of the famous Lutheran hymn-writers; G. L. Wind is represented by a story, *The Maid of Mayence*, etc., etc.

George H. Doran and Co., New York, has issued the following works:—

1. **Highways of the Heart.** A series of addresses by *Rev. George H. Morrison, D. D.* Glasgow. \$1.50.

These sermons are so short that one is inclined to call them meditations rather than sermons. The author seems to believe in the great fundamental truths of the Scriptures. The style is simple, natural, and yet beautiful. Now and then there are fine flashes of deep insight into the meaning of texts. The theology of the author is that of the Reformed churches.

2. **Studies in the Text of the New Testament.** By *Rev. Prof. A. T. Robertson, D. D., LL. D., Litt. D.* \$2.50. Order from Concordia Publishing House, St. Louis, Mo.

Here we have a new book by Professor Robertson, the great New Testament grammarian, who usually has something interesting to say when he writes. The present volume is no exception. It consists of essays, a number of which appeared before in various journals; and it cannot be denied that they make profitable reading. To furnish proof for this statement, let me mention some of the chapter-headings: "The Autographs of the New Testament"; "Why Textual Criticism for the Preacher?" "Paul and His Books"; "Early English Bibles." Textual criticism, that little cultivated part of New Testament study, is in the foreground. Altogether, this is a book which it will pay a minister to purchase and to study.

3. **From Feet to Fathoms.** By *Rev. Robert G. Lee*, Pastor of Citadel Square Baptist Church, Charleston, S. C. \$2.00.

The author of these ten sermons is a believer in the inerrancy of the Scriptures, if we mistake not, and the atoning sacrifice of Christ. The sermons are perhaps somewhat more doctrinal than the greater part of present-day sermonic output can be said to be, although here, too, we note something of the tendency to dwell rather on secondary facts and truths than on fundamentals. The style is one of fervor and eloquence, but now and then too rhetorical. The picturesque title owes its origin to the text of the first sermon, Acts 27, 27. 28.

4. **The English of the Pulpit.** By *Louis H. Chrisman, A. M., Litt. D.* Professor of English Literature, West Virginia Wesleyan College. \$1.50.

While most of the material offered in this book is not new to the graduate of a theological seminary, there are a number of paragraphs contained in it which any minister can peruse and ponder with profit. The author does not confine himself strictly to a discussion of the English to be used in the pulpit, but has included chapters on other matters, for instance, on the introduction, the organization, and the conclusion of sermons. The book contains several useful appendices dealing with English idiom.

The Battle of the Bible with the "Bibles."

"In the discharge of my duties for forty years as professor of Sanskrit in the University of Oxford I devoted as much time as any man living to the study of the sacred books, and I found but one key-note, one diapason, so to speak, one refrain through all — salvation by works," testifies Max Mueller.

What is the result of all these teachings that recognize no vicarious Savior? Crime, vice, and sin in its most ugly, most heinous, most ghastly manifestations; practises and customs that shock even the heathen's dull sense of propriety.

To every one who reads Dr. Wm. Dallmann's new book, *The Battle of the Bible with the "Bibles,"* it must become evident that a religion that enjoins good works without at the same time supplying the enabling power, as it were, to perform them is impotent to effect even a system of morality that will permit its adherents to work together for the common weal. And also a nation like ours, if it adopts such a religion as its dominant one, is riding to its fall.

There is an abundance of information in this little book. The author traces the origin of the world's religions, gives a brief sketch of the lives of their founders, summarizes the principles which characterize each of them, and depicts the appalling consequences that follow in their wake.

Instructive? Yes, and also highly interesting. Do you know that Mohammed was a descendant of Abraham; that the Mohammedan rosary has ninety-nine beads; that Babism has followers also in the United States, in a fashionable suburb of Chicago; that India has forty million Hindu beggars; that in the famous Monkey Temple the Hindus feed these animals with the utmost reverence because they may be their own fathers in another life; that the Brahmans have hospitals for animals and keep sacred snakes, rats, and cows, while they show shocking cruelty to the needy and sick and the dying; that the Sikhs are vegetarians and do not smoke, nor shave or cut their hair; that a Confucianist may divorce his wife for talking too much; that Taoism is the only religion outside of Christianity to preach that evil should be recompensed with good; that Shintoism, the national religion of Japan, has eight million gods and 58,000 shrines; that the Bible of Parseeism was written on twelve thousand cowhides? These and many other curious facts are contained in this brief, but comprehensive account of twenty-three systems of religion.

The author, who is one of the vice-presidents of the Missouri Synod, says: "Since we are sending workers into foreign fields, our people should know something of the religions we are battling. This book was written to inform and interest them." It is dedicated by Dr. Dallmann to the faculty of Concordia Seminary, St. Louis, for conferring upon him the honorary degree of Doctor of Theology and to the English District for suggesting the honor.

The physical make-up of the book is particularly neat and attractive, 4 $\frac{3}{8}$ ×6 $\frac{7}{8}$, 66 pages, dark blue silk cloth with gilt stamping. Price, 60 cents.

CONCORDIA PUBLISHING HOUSE,
3558 S. Jefferson Ave., St. Louis, Mo.